

CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY.

VOL. 3.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE."—JESUS CHRIST.

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REV. DAVID PICKERING, EDITOR.

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MISCELLANEOUS.

Extract from the Life of Murray.

From East-Greenwich I proceeded to Pawtuxet delivering my message in their house of worship: and from thence I repaired to Providence, where I was received by those, who had before bade me welcome, with continued kindness. Immediately on my arrival, a summons to pass the evening with the Rev. Mr. Snow was presented me; I delayed not to attend him, and I was accompanied by Mr. Binney, a young gentleman of great promise. Mr. Snow's parlour was nearly filled by the members of his church and congregation. A long and solemn pause succeeded the usual ceremonies of introduction; Mr. Snow at length broke silence by observing:—"We are, sir, perfectly aware, that by far the greater part of the town are anxious to hear you; and, as our house is the most convenient, we presume application will be made for its use. But, since you were last here, a few of our members have heard strange reports respecting you: (viz.) That you believe all mankind will finally be saved; and that the new birth is not in us, but in Christ. I have therefore, thought proper to call together several of my church, that they may have an opportunity of speaking to you, and determining whether they think proper to open their doors. Do you, sir, believe that all mankind will be saved?" *I believe, Jesus Christ is the Saviour of all men; that, by the grace of God, he tasted death for every man; that he is the propitiation for the sins of the whole world; and that God was, in Christ, reconciling the world unto Himself, not imputing unto them their trespasses.* "Well, and do you believe, that all are saved?" Not as unbelievers; they, who believe not, are damned. "How

then are they interested in Jesus?" Precisely as they were in the first Adam. "But all are not interested in Jesus, as they were in the first Adam." How then doth it appear, *that as, by the offence of one man, judgment came upon all men to condemnation, so by the righteousness of one, the free gift came upon all men to justification of life?* "And do you, sir, believe that, in consequence of this, all will finally be happy?" Do you, sir, believe all who learn of the Father will be happy? "O yes." And do you believe all will be taught of God, and come to Jesus, and be saved? "No, indeed." Do ministers in general believe this? "No, we know they do not." Why then do they pray for it? Do they not pray, that God would hasten the happy time, when he shall bring in his ancient people, the Jews, and with them the fulness of the Gentiles; that all the kingdoms of the world may become the kingdoms of God and of his Christ; that they may all be taught of God from the least unto the greatest? For this, and much more, clergymen repeatedly pray: and can we suppose they are dealing hypocritically with their God? are they such monsters of impiety, as to solicit, for what they believe the Almighty had determined, before the foundation of the world, he would never grant? A profound pause succeeded; after which I was asked: "Do you, sir, believe the New Birth is in us, or in Christ?" *He who is born of God sinneth not.* But if we say, we have no sin, we deceive ourselves, and the truth is not in us. *He, who is born of God, is a new creature; all old things are passed away, and all things are become new; a good man, out of the good treasury of his heart, bringeth not forth good and evil, but good, only good.* I conceive therefore, that to be born again, or, as it may be rendered, to be born anew, or born from above, alludes to the birth of the human family in the person of Christ Jesus, we being members of his body. Hence the sacred record decidedly pronounces: *Created anew in Christ Jesus.* "Well, that is scripture, to be sure." Are we Christ Jesus? "No certainly." Then, can being created anew, in Christ Jesus, be understood as being created anew in ourselves? A part of the company discovered great bitterness; others were more calm. I requested them to observe, that, if they reported me as a heretic, they must remember they smote me through Paul's skirts, for I had delivered no sentiments of my own fabrication; I had merely rehearsed in their ears the unadulterated language of revelation: I therefore begged, I might be honestly reported. One gentleman declared, that, whether I deemed

it honest, or not, he should report me as a heretic. I then insisted, he should declare what heresy was. He said, I was against the gospel. I requested he would say what gospel was? He replied, it was whatever was found in the new testament. I appealed to the company, whether this was either fair, or true? whether there were not many particulars in the new testament, which were not gospel? and whether the gospel was not preached to Abraham? or whether the gospel was not God's good sayings, or glad tidings to all people? Whether I had said anything contrary to this, or proposed any way of salvation, beside Christ Jesus? or whether I had privily strove to bring in such a damnable doctrine, as to deny the Lord who bought them? They were all dumb. At length Mr. Snow said: "Well, my friends, you know the reason of my calling you together, and you can now determine respecting Mr. Murray's again entering our pulpit. I would have you freely deliver your sentiments." One said, the people wished to hear, and there was no house so convenient as theirs; he could see no reason why I should not preach. Another objected. His conscience would not allow him to consent. A third remarked, the people would go to hear me, preach where I would! suppose I was wrong, I could not contaminate the house; for his part, he did not see that I had said any thing, which had been proved erroneous; that he most devoutly blessed God he had been present, for he had received more light, than he had ever before enjoyed; and many united their acknowledgments with his. I assured them, it was my solemn determination to preach nothing but Christ Jesus, and him crucified for every human being. Finally, they determined to open their doors for my reception: and thus, by permission of minister and people, I again and again addressed a vast multitude from the pulpit of the Rev. Mr. Snow, of Providence, and my hearers appeared serious and attentive.

During my continuance in Providence, I became acquainted with Doctor Huse of that place, a very uncommon man, and, as it appeared to me, of a very luminous intellect. Bidding me God speed, he added: "Sir, I rejoice, that you dare be honest; how long you will continue so, I know not. At present, you are boldly facing danger, and without fear. Continue, I beseech you, to declare unmixed truth, although all men should be against you."

A parable from the German of Krummacher.—Once on a cold winter's day a robbins

was picking at the window of a cottager, as if begging for admittance. The pious cottager opened his window, and hospitably sheltered the confiding little creature in his dwelling. The little bird picked up the crumbs which fell from the table, and all the children became much attached to it. But when spring had again clothed the trees and bushes with fresh verdure, the cottager opened his window, and his little guest flew into the adjoining wood, built his nest, and filled the air with his warbling songs. On the approach of winter, the robbin again returned to the dwelling of the cottager, and also brought his little mate along with him. On seeing them, the cottager and his children were much delighted, and one of the children said. " Father how expressive are the eyes of the little birds ; they look as if they wished to say something." But the father replied, " My children, if the little birds could speak they would probably say, a friendly confidence, begets confidence, and love begets love."

INTEMPERANCE.

MR. EDITOR.—I would again call the attention of your readers to the sin of intemperance, and for the present passing over those who are outright *Drunkards*, *Topers*, *Sots*, speak of a class of people, who, perhaps, do not consider *themselves* to be intemperate. I allude to men who think it necessary, and make it a custom to drink a glass of " sling" in the morning, to create an appetite, another glass during the forenoon, another before dinner, one or two in the afternoon, and finally close with another on going to bed. This is the practice when they are at home, working upon their farms or in their shops. But should they have business in the centre of the town, they must call at the tavern. Here they find their friends, they must drink with this one and that one, each must " treat" the other and be " treated" in return, and thus in a few hours they pour down *six or ten glasses*.

And I would seriously ask these men, if they are any better? Do they feel any better? I believe some of them would candidly answer in the negative. The fact is, that this drinking so much is, in a great measure, custom. One drinks because that is the way with his friends—and at last he gets such a habbit of it, that he calls for a " sling" every half hour, without knowing why or wherefore. He has become so inured to it, that he may not feel any bad effects, and therefore calls again.

We see this every day, in men who bear a good reputation for honesty, who are considered good townsmen and neighbours. And why is it that they thus pursue a course from which they derive no benefit, but which wastes their property, and in many cases, in a few years, entitles them to the appellation of *Drunkards*. The evil does not stop here. The younger part of the community have an

example placed before them every day, and often are invited to *lads and lads*, till finally doing as others do, they call for their share and become principals. You that are farmers or mechanics, and who are in the habit of drinking your five or six glasses per day—will you pause—and consider, what is the benefit you receive at the present; and what injury may ensue in the future, by pursuing your present course.

Look beyond your own persons and see what effect your examples have upon your neighbours, your townsmen, and the world at large. Even if you think (which I do not) that a *little spirit* is beneficial, will you not sacrifice your own comforts in a measure, if by so doing you set an example that shall have a good effect upon the public, and serve to stop this *cause* of all evils. Pause—ponder—and decide. A.

THE REVOLUTION OF A YEAR.

Those regular returning aspects of nature which divide man's time into equal parts, and which he has only to number as they succeed each other, like the lettered stones erected on the sides of our roads, to inform the traveller what space of ground he has travelled, serve to give notice to the passenger through human life, how far he has proceeded in his path to the grave. Most pointed are the marks, most forcible are the mementos of their expiration. They irresistibly rouse our attention of the wings of time, and force us to take notice of his flight. Nature signifies it to us by no faint intimations ; she proclaims it with a loud voice—she paints it in strong colours. The monitor must and will be heard. Vegetation starts from the ground—a green resurrection surprises the eye—the leaf fades and falls—the forest is striped—the shower is frozen—and the waters are fettered to spur to his duties irresolute procrastinating man! This repeated proclamation of nature to mankind, which revolving seasons successively utter, that their years are rolling swiftly, once in every year it is their custom to echo. Once in every year they tell one another what nature tells them more than once—that those longest periods of their time are passing rapidly from them! another of those years of which only a few make up the life of man, is become a part of the irrevocable past! A year is a season of magnitude in the little life of man. It is an ample stride to the tomb. A few more strides will bring us all thither!—*N. Y. Telescope*.

Curious Historical Fact.—During the troubles in the reign of Charles 1st, a country girl came to London, in search of a place as a servant maid ; but not succeeding, she hired herself to carry out beer from a brewery, and was one of those called tub-women. The brewer observing a good-looking girl in this low occupation, took her

into his family as a servant, and after a short time married her ; but he died while yet she was a very young woman, and left her the bulk of his fortune. The business of the brewery was dropped ; and to the young woman was recommended Mr. Hyde, as a skilful lawyer to arrange her husband's affairs—Hyde, who was afterwards the great Earl of Clarendon, finding the widow's fortune very considerable, married her—of this marriage there was no other issue than a daughter ; who was afterwards the wife of James 2^d, and mother of Mary and Anne, queens of England.

DISTRESSING CASE.

Mr. Finney, the Presbyterian fanatic, has been lately engaged at New-Lebanon in getting up a revival, where a certain young female having been urged, under pain of endless ruin, to promise that she would never speak against God whilst she lived, on reflection, felt great apprehension, that she would not be able to perform what she had promised : she therefore betook herself to the awful alternative of seizing her tongue with the one hand, and applying the knife with the other, so effectually, as to secure the tenure of his promise.—*Gospel Herald*.

AMERICAN ADVOCATE.

The first number of the *American Advocate*, a newspaper just commenced at Williamstown, in this state, has this week come to hand. Amid the vast multitude of newspaper titles it seems strange that the proprietors, if they could not invent a new name for their journal, did not hit upon the union of two other appropriate words, which had not already been combined for the title of another paper. An "American Advocate" has for many years been issued weekly at Hallowell, Me. and another publication in New-England with the same title will tend to produce confusion. The Williamstown paper looks well enough, and probably deserves the customary compliments—conducted with talent, &c. &c. one part of it is to be devoted to religious intelligence, and "to such articles on religious and moral subjects as will afford pleasure and profit to readers." This is likewise very well, and it gives us pleasure to find such subjects are interesting to the community. But when the prospectus goes on to state that the paper will contain accounts of religious revivals, it forfeits our approbation. It is not our intention at present to say more of what are generally denominated "revivals," than that we have witnessed several of them, and therefore know that their ultimate results are most vile and pernicious : but we do most heartily disapprove of having such a combination of nonsense and blasphemy as most of these accounts exhibit, trumpeted over the land. This assertion is calculated to stir the wrath and provoke the maledictions of bigots and fanatics, and we may by them

be accused of hostility to religion ; but we are convinced such persons have very little influence over that religion which teaches the fear of God, good will to all men, and love for our enemies, except, indeed, to cast on it ridicule and reproach, and obscure its simplicity and loveliness, with fearful and disgusting deformities :—therefore, one who attacks them, will scarcely find himself fighting against God. The truth is, the details of reformation are usually penned by the reverend personage who has been the cause of ‘getting them up.’ When his imagination is excited, his feelings heated, and the flush of victory on his brow, he sits down and produces a flaming account of the ‘season of refreshing’ in his region. Very often before his article has gone the rounds of the various prints which copy such nauseous trash, the ‘season of refreshment’—or rather of unnatural and ridiculous excitement, has ceased, and his ‘flock,’ wondering they had been such simpletons to allow their passions to be so wrought upon, have returned to their old ways, and become more hardened therein. Such boasting triumph as is frequently displayed in these accounts, comes with an ill grace from men who teach us in the same breath, that Paul and Apollo may plant and water in vain. The humble *—not unto us—not unto us the glory*, is a scanty cloak for all this vanity. The circulation of such stuff through our country is one of the greatest absurdities of which an intelligent people can be guilty. *U. Magazine.*

The Bible.—Sir William Jones, the eminently learned Chief Justice of Calcutta, is said to have understood 28 languages. As an Oriental scholar he was unrivaled, as a Christian, devout and sincere. At the end of his Bible he wrote the following note: “I have regularly and attentively read the Holy Scriptures, and I am of opinion that this volume, independently of its divine origin, contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence, than can be collected from all other books, in whatever age or language they may have been composed.

TATTLING.

Of all the vices to which the human race is addicted, that of tattling is the lowest. To magnify the foibles of our neighbours, or to make the publick believe them guilty of what they never did, is but the smallest of its evils. To turn the opinion of the world against one, is a heavy evil enough; but when it enters a little community of friends—a circle of relatives—a family, and poisons the happiness of bosom companions, the load is greater than human nature can sustain.

There are two classes of tattlers: the first are those who originate stories, either through malice, or a wish to tell something new: the second, those who publish them

to the world, after they are originated. The first class sometimes pretend to found their stories on trifling incidents of which they have an imperfect knowledge, and the last justify themselves by saying “they heard so.” Whether both of these classes are equally wicked hearted, we will not say; that the labours of both have the same effect cannot be denied, viz: to traduce the character of their fellow-men.—How many individuals are ruined, how many families are made miserable, by the propensity which a certain class of people have, to pry into the private concerns of their neighbours—how many characters are buffeted and how many names slandered, because certain people have “nothing else to talk about”—how many people are accused of crimes because they might have committed them had they been vile enough, and how many more are censured because they have a family secret past finding out. Women too, as well as men, are guilty of this crime: even aged women, whose grey hairs should remind them that the time was near at hand when they must render up an account of their own sins, are conning over the faults of others, and giving them to the thousand tongues of rumour.

Slanderers of this class are as cowardly as they are wicked; they let you know you have an enemy to contend with, but never tell you where to find that enemy. They salute you with a kiss, and while the breast is yet warm from the embrace, stab you under the fifth rib. An open enemy may have an honourable mind, but the assassin who acts under the garb of friendship, is a wretch whom it were base flattery to call a coward.

If we cannot speak well of our neighbour, let us keep silent. If we know him to be in fault, let us cover him with that same mantle of charity which we may one day want ourselves.—But, of all things, do not let us murder his character, by spreading stories, the truth of which we do not ourselves believe. Common report is a common liar, and we have no right to make up judgment and condemn a man upon her testimony; and if we do it we throw our reputation upon the mercy of the same tribunal, and peril our own good name, for the boon of destroying our neighbour’s!

Northern Star.

ON THE WORKS OF NATURE.

The contemplation of the Works of Nature is the noblest employment of man. In this we find ample range for all the wanderings of thought, and behold, in our little reach of human imagination, the perfections of a great and glorious Being; see his creative and omniscient power, and the immeasurable extension of his heavenly mandates. We view the universe in all its variety and beauty, and dwell with admiration on the goodness of the Creator, who has so won-

derfully adapted all changes to our peculiar circumstances; but, when we raise our eyes beyond this little speck, we are led to exclaim that “all things speak a God”—we see the rolling orbs around us, and perceive the sun, the centre of all order and harmony, radiating his effigient beams, dispensing light and heat to the revolving planets, to each in proportion to their respective distances, and all nature smiling from the influence of his benignant rays. This resplendent luminary, thus surrounded by his celestial spheres within their proper orbits, we find is still encompassed by other systems, which, too, may be inhabited by rational beings; for where can omniscient wisdom end? When the mind thus takes its flight beyond the scenes of earth, we fall into immensity, and are lost in boundless space, in infinite progression! To the earth by a double revolution, he has given day and night, and caused successively all the varieties of the seasons—the fascinating charms of spring, the sultry beams of summer, the blasts of autumn, and the chilling unwellcome frosts of winter. Yet his goodness is not confined to us; as far as the eye can reach, we trace his watchful guardianship, and see convincing proofs that power, supreme and incomprehensible, exists. In all the earthly workmanship of his hands, we see alike the divine skill, while “the heavens declare the glory of God, and the firmament sheweth forth his handy work.” When we contemplate the designs of the Almighty, the simplicity and harmony with which all his purposes are accomplished, how are we lost in admiration, and all our boasted knowledge in insignificance! Not all the penetration of the astronomer can fathom the unsearchable depths of his grand schemes, nor can the lapse of time enable him to perfect his conjectures; but it may lead him to more exalted and sublime views of His heavenly perfections.—In every spot his holy presence dwells, and “in every spot that murmurs to the breeze, I hear the voice of God among the trees.” How sublime is the idea that it is He, who filleth immensity, and that by his immediate agency all the commotions of Nature are effected! He, who rules over the furious thunder-storm, and directs the majestic lightning, as it darts from the impending cloud! Yet man, as the superior work of his hand, is most stupid and insensible! Then let the feathered songsters remind us of our duty, and teach us that we only are ungrateful; and while we see all nature animated in the praises of her creator, may we, too, feel his goodness, and reflect that He is wise, omniscient, omnipresent, and then exclaim, “That God, how good!”

Massachusetts Spy.

JEWS.

The modern Jews are dispersed over every kingdom in the world; and in spite of

the miseries they have suffered, still look down upon all nations, and consider themselves as the favorites of heaven.

The Jews commonly reckon but thirteen articles of their faith. Maimonides, a famous Jewish Rabbi, reduced them to this number, when he drew their confession, about the end of the eleventh century; and it was generally received. All the Jews are obliged to live and die in the profession of the thirteen articles:

1. That God is the creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and shall act, during the whole eternity.

2. That God is one. There is no unity like his. He alone hath been, is, and shall be, eternally our God.

3. That God is incorporeal, and cannot have any material properties, and no corporeal essence can be compared with him.

4. That God is the beginning and end of all things, and shall eternally subsist.

5. That God alone ought to be worshipped; and none beside him is to be adored.

6. That whatever has been taught by the prophets, is true.

7. That Moses is the father and head of all contemporary doctors, and those who lived before, or shall live after him.

8. That the law was given by Moses.

9. That the law shall never be altered; and God will give no other.

10. That God knows all the thoughts and actions of men.

11. That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.

12. That the Messiah is to come, though he tarry a long time.

13. That there shall be a resurrection of the dead, when God shall think fit.

[It might be added, that the Jews, who may be supposed to be acquainted, at least, with the most important doctrines of the Old Testament, though they are deceived as to certain prophecies contained in it, deny, or do not believe, the notion of endless punishment. This article we believe arose in the christian church about the time when the Bishops of Rome and Constantinople quarrelled with each other for the papal chair, and when each racked his brains to invent the greatest punishment for the other.]

E. Chronicle & Ch. Intelligencer.

VALEDICTORY ADDRESS OF THE EDITOR OF THE GOSPEL HERALD.

We now pronounce a farewell, as Editor of the GOSPEL HERALD, to our readers and patrons. Seven years have rolled into the tide of "a past eternity," since we commenced this publication. In reviewing our course, we are aware that we have been engaged in a warfare against principles and opinions which have been held sacred by

some, and, perhaps, cherished by others for the gain they have yielded the craft; as in days of yore, the makers of shrines for the worshippers of Diana at Ephesus, were stimulated by paramount considerations of interest. That we have offended many, in the ordinary acceptation of the phrase, is probable. That we have pleased some, is possible. That our labours have been despised, approved, and by a part "cared nothing about," also comes within the bounds of a reasonable probability. We conceive it *appropriate* to use the phraseology of Pilate—"What we have written we have written."

In bidding an affectionate, and, in all "human probability," a *final adieu* as editor of a publick journal, to numbers whose faces we have never seen, and with whom we shall not be reciprocally, and familiarly co-temporary until the generations of living men shall have passed away, we feel an anxiety to leave an impression of wholesome reflection, when our last essay to benefit our brethren of the great family of man, shall be brought to mind. For ourself, no apology shall be offered to pave the way for approbation. Having steadily pursued what the convictions of reason and revelation have approved, we feel elevated higher than human caprice can raise a tribunal; and we therefore smile at the judgment of man!

Men, Brethren and Fathers—Since the wisdom of the wise, the strength of the mighty, and the counsels of the prudent have come to nought, when the light which beams from God's revelation has been disregarded, let the sum of the whole, in your minds be, to "Fear God, and keep His commandments; for this is the whole duty of man." Believing that "God will bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Strive to be one with God our Father, as our divine Master and Pattern, the Lord Jesus Christ, was one in agreement in all the purposes of the Father who sent him. Remember, that few and evil are the days of man. His life is but a span. His breath goeth forth from his nostrils, and he giveth up the spirit! The measure of your existence, how brief! The record of your virtues, how near it approaches the diminutive line of the mathematician! And your coming short of the glory of God, in what obscurity does it bury your scattered and imaginary merits! The glory of man is invisible—the gospel is the only medium which brings into view a glory, which was first held in "the only begotten of the Father, full of grace and truth."

Learn the judgments of God, so far as to acquiesce with joyful submission, and ascribe to Him, who is "the only wise God our Saviour, the kingdom, the power, and the glory, for ever, Amen." Let the Bible, stripped as far as practicable of false glosses, be the "man of your counsel." Accept the example of the man Jesus

Christ; and circumscribe your ambition to an ever-laudable anxiety to imitate, and recommend, his imperishable virtues. Confide at all times, and under all circumstances, in the promises of God. In the hour of temptation, in the time of trial, when peril and danger are near, let your first thought be, "In the Lord Jehovah there is everlasting strength." In prosperity, cherish a constant sense of God's goodness; and let gratitude be the predominant emotion of your souls. In adversity, *nourish hope!* Humility is, in the providence of Heaven, the stepping-stone to fortune! Have God in all your thoughts. Your Maker is your Friend! Strive to acquire a continual consciousness of the merciful cognizance of your Creator, of all your actions; and of His presence in all your conditions. "Rejoice evermore," in a firm conviction that the night of death shall be succeeded by a day of splendour that shall never end.

We commit and commend to the merciful care and protection of "God our Saviour, in the name of Jesus," ourselves, all our concerns, and the whole family and concerns of man; with a humble, but firm reliance on His mercy; believing that we can do this acceptably to Him, "who will have all men to be saved, and come to the knowledge of the truth." We have taught and defended, what we have believed to be "the doctrine of God our Saviour." May the same Power which long succoured us thus far, enable us to triumph in the hour of death, and seal our testimony with the devotion of our final moment, to the truths of Heaven!

Finally, brethren, let us all remember, that man in his best state here is vanity. When we survey the measure of human suffering, nothing short of a firm conviction of Jehovah's *unalterable* goodness, and beneficence of purpose toward his creature man, can prevent a gloomy drawback even on the flitting and scattered enjoyments of this passing scene. It is a constant reliance on the gracious promises of God, and this only, which can produce peace in the mind, while travelling the thorny road of this world's pilgrimage. Believing that the great Physician will, in his own best time and manner, heal the maladies of all His offspring, and advance them to the holy residence of His highest heavens, to the participation of His own happiness, and to witness the unfolding of His brightest glories, is the only panacea which can alleviate the pains of a mortal existence, and prepare us to resign, on the bed of death, without reluctance and without a sigh, all of man's possessions this side of heaven. We believe for ourselves. We "will rejoice and be glad in the God of our salvation." The manifestation of his goodness in the person of Jesus Christ, our Lord, shall console us under affliction; and may the divine example of our ascended Master's transcendent virtue, prove a con-

stant stimulus to encourage us in well-doing, until we shall be raised in his heavenly image, and made the enraptured recipients of his purity, and glorious immortality, Amen.

Gospel Herald.

THE CRITERION OF TRUE WISDOM.

"Jesus said, I have not spoken of myself; but the Father who sent me, he gave me a commandment, what I should say, and what I should speak." John xii.

If it be admitted that Jesus was what he professed to be, and evinced by his life of obedience, and resurrection from the dead, the *sent of God*, and spoke as God commanded him, then his doctrine must be received in preference to that of our modern teachers, however great they may represent their pretensions and qualifications. "I have not spoken of myself," said this divine witness of the truth. It is to be feared, that some teachers of our day, speak of themselves, in more than one sense. That they are labouring to build up themselves; and that their great concern is not the doctrines of God or the Gospel of Christ, but such opinions and principles as appear best calculated to advance their own reputation for wisdom, and to increase their popularity. It is not in Jesus only, that we observe this remarkable distinction. In proportion as his disciples and followers imbibed his spirit, and were enlightened by the wisdom from above, they disclaimed all pretensions to any knowledge but the teachings of God their Saviour. *Humility* seems to have been the most shining trait in their christian character. Their desire of fame, and of the applause of men, decreased with their growth in the gospel of Christ their Master. And Jesus availed himself of the most favourable opportunities to impress upon their minds the importance of becoming like little children, to be moulded into the heavenly image, by the operations and influences of the spirit of God.

Viewing the Lord Jesus Christ as having a paramount authority above all who now command men, and believing that his doctrine came from God, we would exhort mankind to receive it; and to learn to be humble. To value the gospel of Christ above all human doctrines and opinions, and to beware lest any one deceive them, by exhibiting for the wisdom of God, human wisdom; and feed them with the husks of ignorance, instead of the divine truths of the gospel of Christ.—*Gospel Herald.*

LIFE AND DEATH.

The dearest ties are sundered, and the pale pall conveys to the grave the young, the beautiful, the aged, the worthy. The solemn knell rolls along the breeze as it tolls the mournful obsequies which are paid to the dead, and strides on the ear of the living with an ominous and warning note.

There is something peculiarly instructive

in those simple ceremonies which we devote to our deceased friend, when we say, "Let us arise and bury our dead." The last look which we bestow upon the countenance which has gladdened us with its smile; the company of mourners and friends who have assembled on this heart-rending occasion; the address which ascends from the lips of the divine, to the throne of a Being who is seen in his works; the silence and sorrow of those who are left for a time on earth, until it shall be their fate to follow the deceased—the procession as it slowly moves towards the last earthly tenement of man—the peal struck from the village church, which now comes upon one listless ear of clay—the falling of the earth upon the young and amiable—the return and dispersion of the silent congregation, and those saddened feelings which we bear to our pillow, and the void never again to be filled, which is made among the little rank of those we love, all these furnish a moral too forcibly applied to be resisted, and awaken thoughts upon the future before all that the most laboured essay or most eloquent tongue can produce. We turn from this scene to that which is pencilled upon future years. When the rose and sweet briar shall spring from the turf resting on that bosom now beating with pleasure at our approach, and heaving the convulsive sob at our affliction.—When, in fine, all that we now look upon with so much delight, shall become but an unseemly skeleton within a narrow grave.

Change the dream, and we ourselves are to become the victims of a like transformation. The sun, the cottage of our infancy, the lake glimmering beneath a silvery moon, the vault of heaven, the friends of our youth, the partner of our pillow, all, all the luxuries of imagination and of life are to become dim and indistinct, passion after passion must expire, sense after sense must follow, oblivion will silently steal each object of perception or of affection from before us, we must become torpid, unconscious, and finally die, and the same sad parade will be repeated—"and where are we?" The world will move onward, the minute space we have filled will be forgotten, and other generations tread sportively over the little hillock of earth within which we are steadily mouldering back to our primitive clay.

Often it is the case, that we cannot but indulge in the idea that when the soul is severed from the body, we shall in spirit revisit these scenes which in life were dear to us; that we shall again look from some high cliff upon the blue waters, and upon the tall ship as she booms over the sea, beneath an evening sky—that we shall watch over the fortunes of those we loved in life, meet them again in affection, when they shall have thrown off the clog of mortality, and be ready, hand in hand, to ascend to higher regions of bliss, when this earth shall have passed away. But the sportive tricks of a wild im-

agination should give place to the sober certainty of revolution. Though we delight to linger round these scenes which are dear to us upon earth, though conscience tells us that we are not to bury in a parsimonious grave those thoughts and perceptions which attach us so closely to disembodied spirits, yet the present spirit of danger warns us most emphatically to set our hearts in such order, that we may challenge death to the combat. His bolts are falling fast around us, and the small space which is allotted us before we shall be summoned to him in an unknown clime, demands that our panoply should be ready.—*Democratic Press.*

PROVIDENCE.

SATURDAY, MAY 12, 1827.

"Earnestly contend for the faith."

REPLY TO ORIGEN BACHELER.

Mr. B having again made his appearance in the *Religious Messenger*, with a view to vindicate the report of the *Board of Sunday School Directors*, it is thought expedient to give it a brief notice. As his attempt at wit, in the first paragraph, is too feeble to excite either a smile or a frown, we shall pass it in silence.

He seems not satisfied with our calling him *acting Secretary*, &c. If he chooses, he may take the appellation of *unacting secretary*; or if he should prefer it, the mere tool of the *Board*.

Mr. B. has adopted two expedients to justify his former declaration, that the report was *inoffensive*. 1. He tells us "that there are none others but Universalists that will, on due reflection, object to one word of the report, from beginning to end." To this statement we shall oppose nothing but plain facts. A clergyman of high respectability in this town, voluntarily informed us that he considered the report in question *outrageously absurd and abominable*, or words to that effect; and that he was strongly inclined to read it to his congregation, and offer such remarks upon it as he thought it deserved. Numerous others, believers too, in endless misery, have expressed their disapprobation, in terms equally unequivocal, of that bombastic, presumptive and boasting report. These facts are given, that the publick may be able to judge how far they are safe in giving credit to Mr. B's declaration. 2. He urges that the language of the report "is no more blasphemy than those passages of scripture are which speak of one person's saving another, in the sense in which the orthodox understand salvation." But what is the sense in which the *orthodox* understand salvation? According to Mr. Bacheler, it is giving A CHANGELESS DIRECTION TO THE DESTINY OF IMMORTAL SPIRITS, IN ETERNITY!!! And have any of the Biblical writers uttered such a

sentiment? Have they in any instance ascribed such power to any man, or to any set of men? We challenge a single particle of proof, in support of such a foul and infamous libel upon the character of the writers of the Old and New Testament: And we beg leave to caution Mr. B. to beware of persisting in a charge so unfounded and wicked, against the inspired penmen.

Mr. B. calls *Nettleton and Finney*, "distinguished promoters of revivals of religion." But what has been the conduct of these men?—Besides a continued course of *fondish* ravings, by which they have driven multitudes to despair, insanity and suicide: Broken the peace and multiplied scenes of distress and mourning in families, by their mad and extravagant denunciations—Besides all these, and numerous other abominations, *Nettleton* has had the unblushing effrontery to subscribe himself **JESUS CHRIST!** and **Finney**, where he had run in debt at a *farmer*, in Clinton, (N. Y.) offered the tavern-keeper, as payment, saying, *I have here a dollar bill, and I have Jesus Christ and salvation, I will give you your choice!!!* These are Mr. Bachelor's distinguished revival-makers: Men whose course has been marked by desolation worse than the *locusts* of Egypt! And we are surprised that the good sense of the community has not frowned them into that disgrace and obscurity which their shameful conduct has so richly merited. If Mr. B. wishes to know in what light Finney is viewed by a distinguished revival-maker, let him peruse the letter written by Dr. Beecher, of Boston; and he will find that one of the most conspicuous leaders of the orthodox party considers Finney a disgrace to the name of religion.

Mr. B. complains of, and charges us with wresting the sentence which he employed; "**WE HOLD THE LEVER THAT MOVES THE WORLD!**" But how have we wrested this sentence? He says we have done so in applying it to the *physical* world. And did he qualify this language so as to render it obvious that he intended to *exclude* the *physical* world in this declaration of the report? No such qualification can be found in the report. Why then charge us with wresting his sentence, when we have affixed to it no other than the obvious import of his language? The fact undoubtedly is, that Mr. B. feels himself sorely galled, by the faithful exposure of the proud and wicked boasting of that pompous report: And yet he appears to be too destitute of sincerity to acknowledge the wrong. If Mr. B. and Co. does really, as he contends, hold the lever that moves the *moral* world;—**YES MORE;** *If they shall give a changeless direction to the destiny of immortal spirits, in the wasteless ages of eternity*, no reasonable doubt could be entertained that they had the power to move the *physical* world: For the latter is only of temporary duration, and of minor importance, while the former bears the

sublime stamp of *eternity*, and involves a destiny of infinite importance. If he chooses, therefore, to alledge his claim to the whole import of his own language, he must abide by all the consequences of the daring blasphemy which it contains. We had fondly indulged the belief that it was his intention, in his first reply, to *soften* and *limit* the meaning of the very offensive and extravagant language which he had employed: But having since denied any such intention, we must recall the cordial tender of our thanks and abandon, for the present, the hope of any reformation in the Secretary.

(TO BE CONTINUED.)

FOR THE TELESCOPE AND MISCELLANY.

THE RESURRECTION.

Now is Christ risen from the dead, and become the first fruits of them that slept. 1 Corinthians xv. 20.

The doctrine of the resurrection is a subject, the most sublime, that can occupy the human mind. An inextinguishable curiosity exists in the breast of every man for what has relation to a world to come, or to a state beyond the grave. Men eagerly receive whatever relates to futurity, though dictated by the active and inventive imaginations of enthusiastick men. Hence the monstrously wild and absurd notions, which the ancients possessed, upon the state of man after death; and the still wilder, and more absurd, and more inconceivable ones to be found in some countries, existing at the present day. By the undiscriminating and credulous, all that relates to futurity, is eagerly swallowed, be it ever so absurd and unintelligible. Crafty men, taking advantage of this, have pretended to sorcery and astrology, by which the multitude are duped and terrified. And, in those days, when people had taken but one step from barbarity towards civilization, and were subject more to the government of fancy, than to that of reason, the wildest stories were invented and believed in, both of past events, and of those to come.

Among the ancients, there were some who believed that there was nothing in man, but what was perishable. Yet some there were, who, even in those ages, not illuminated by the effulgent orb of revelation, so far penetrated into the philosophy of the mind, as to conclude, from its vast powers and capacities, that it was incapable of dissolution. They formed an idea, that the soul was of a nature not to be destroyed, being an element of the creation, as much so as matter itself. Plato, the most mystical and allegorical writer of his time, maintained the doctrine of the immortality of the soul, with all the cogency of argument, which a writer, without the aid of divine revelation, could produce. Socrates, likewise, was an advocate, and a very zealous one too, for the doctrine of the soul's being immortal; yet even he, at the close of his life, expressed doubts as to his belief; which proved in how wavering a

condition, with regard to this truth, the greatest men may be, unassisted by divine revelation. Conjecture was nearly all that they possessed as the basis of their belief. And wild and visionary indeed, were the concretes of some of the most celebrated luminaries of Greece and Rome, of this most interesting of subjects. Conflicting and various as they were, they were multiplied to an ilimitable extent, so that to take their number were to count the *sands* on the sea shore.

It remained for Jesus Christ, the humble son of Mary, to communicate this glorious truth to mankind. When the all-wise Jehovah saw fit to communicate it to the world, he sent his Son to proclaim "glad tidings of great joy to all people." It was for him who was "meek and lowly of heart," to bring "life and immortality to light through the gospel." On a sudden a star is seen whose splendour betokens an uncommon occurrence. Shepherds, sitting peacefully on the ground, are cast into consternation and dread, from the appearance among them, of one of the heavenly host. The splendour of this appearance overpowers the frail mortals; who, in transport, hear the soul-rejoicing tidings, from the throng of angels, of "peace on earth, good will towards men." They, by direction, repair to the place where Jesus is, and behold the Saviour of the world; him who spake as never man spake. Not long afterward, this Jesus appears in the temple, converses with the doctors, the Scribes, and expounders of the Jewish law. He goes about, comforting mourners, healing the sick, and assisting the needy. Instead of associating with the rich, the great, and the well, he administers consolation to the poor, the humble, and the sick. The lame, he causes to walk; the dumb, to speak; and even the dead, to be restored to life. He came not, (as he himself averred,) to call the righteous, but sinners to repentance. His language, to the most sinful, constantly is, "Son, be of good cheer, thy sins be forgiven thee; go and sin no more."

What delightful and soul-satisfying truths does the gospel present us with! We, poor miserable worms of the dust, are here promised a state of endless felicity beyond the dark borders of the grave. Here we are told that of these vile bodies we shall be divested, and shall assume other and better ones: that "sorrow and sickness shall flee away; that tears shall be wiped from all faces; that the kingdoms of this world shall become the kingdoms of our Lord and of his Christ; and that his doctrine shall have dominion from the river to the ends of the earth."

Of such a spotless character as I have above described, was Jesus Christ, the founder of our religion. What consummate wisdom marks his every proceeding! What wonderfully instructive precepts did he

teach! Whence could have arisen that fortitude with which he suffered the vilest insults from the Jews? What character in any age of the world has manifested such God-like attributes? Persecuted and despised by all the Jews, he yet conducted himself in a manner which all people admire and applaud. Socrates has been compared to him as of equally good principles, and conduct. But, upon a thorough survey of both characters, Jesus Christ appears as far superior to Socrates as the glorious luminary of heaven to the opaque and diminutive body of the moon. Does it not, therefore, plainly appear that Jesus Christ was sent of God to bring "life and immortality to light through the gospel?" Can we refrain from considering him as of a superior order of beings when we consider the unshaken fortitude which he manifested even while being vilely and cruelly persecuted by the unbelieving Jews; and not only so, but nailed, with thieves, to the cross? But the subject is put beyond doubt; for, after being sepulchred, he rises from the dead! Now is Christ risen from the dead, and become the first fruits of them that slept! And this is the assurance that we rest all our hopes upon. If Christ be not risen, then we shall not rise, and if Christ is risen, we shall rise also. There is not an event in all history for which more competent witnesses, or better testimony can be adduced, than for the truth that Christ rose from the dead. Co-existing circumstances cast a favourable light on it. Profane history confirms it; and contemporary writers allow it for a fact. What then is the conclusion? Is man *really* a candidate for a future state of existence? Upon a survey of the whole matter, it is impossible to come to any other determination than that he is. And if he is, what abundant reason have we to be joyful and praise God for his unspeakable goodness, in thus bestowing on us immortal life? What a transporting consideration it is, that, when we lie on the bed of pain and anguish, on the verge of another world, we can consider ourselves as beings about to take our exit from this world of sorrow and affliction, to a state of endless felicity and perfection. Then death loses its sting, and the grave its victory! Then we soar above the things of time and sense, to the regions of immortal glory, and unutterable joy.

"And darkness and doubt are now flying away;
No longer I roam in conjecture forlorn;
So breaks on the traveller, faint and astray,
The bright and the balmy effulgence of morn!"

See truth, love and mercy, in triumph descending;
And nature, all glowing in Eden's first bloom;

On the cold cheek of death, smiles and roses are
bleeding;

And beauty immortal awakes from the tomb."

J. F. M.

FOR THE TELESCOPE AND MISCELLANY.

Mr. Editor,

I would once more ask of you the privilege of replying to "Jerome" through the medium of your paper.

"Jerome" says, that in my former communication, I have "not touched the important point in debate." What he calls the important point, or wherein I have not touched it, he does not attempt to show. I pointed out to him in my last communication wherein he misunderstood my meaning, and this he says I found was "easier than to vindicate myself." But, if he did misunderstand my meaning, was it not vindicating myself to point out wherein he had misunderstood me? He has not attempted to say that I was incorrect in saying that he misunderstood my meaning; and if he did misunderstand me, he certainly ought not to complain if I set him right.

In my last communication I requested "Jerome" to instance a case where the doctrine of the restoration as it is generally called, ever led to such enormous crimes as he has mentioned. In reply to this he has referred me to the Papal purgatory which he says is analogous. Here "Jerome," to use his own language, "betrays a great degree of ignorance, or want of candor." I would advise him to make himself more acquainted with the doctrine of the restoration, and the Papal notion of purgatory, before he attempts to write again, and he will find that my doctrine bears no more analogy to that doctrine, than his own does. I therefore defy "Jerome" again to instance a case where the doctrine of the restoration ever led to such crimes as he has mentioned.

As "Jerome" attempted to defend the immediate happiness of all at death, and was unwilling to be understood as introducing any into heaven regardless of a moral or religious character, I called on him to prove that all do possess such characters previous to or at death, or that God will change the vilest wretches in a moment, after they leave this world. In replying to this, he has quoted a passage concerning the resurrection, which I suppose he intended as proof. But why should he quote this passage to prove that all are *changed*, and prepared for heaven the moment they leave this world, is truly unaccountable. The doctrine of the resurrection is not the subject in debate. Let me tell "Jerome" in his own language, "if he wishes to enter into the merits of the question, let him do it manfully"—let him prove that all *do* possess moral or religious characters previous to or at death, or that God *will* change the *vilest* wretches in a moment after they leave this world.

He boasts that his system "is that taught by Jesus Christ and his Apostles;" if so, it certainly can be no great task for him to prove it from their words. But I challenge "Jerome" to adduce one single particle of proof from the New Testament,

that all men *do* possess the change of which we have been speaking, the moment they leave this world. Unless he does this, he must not think that I shall trouble myself to answer his communications. Unless he does this I *shall* contend that his system *does* introduce all men into heaven regardless of a moral or religious character. But he asks "what kind of a heaven is that whose inhabitants possess neither a moral or religious character?" Sure enough, what kind of a heaven is it? Just such a heaven as his system pictures out. "Jerome" says, "that I am willing he should prove my doctrine false." Yes, I am *willing*, if he can; but I do not ask him to prove my doctrine, or any other doctrine false, but only to prove his own doctrine *true*.

In answer to my question, is there not some other system of universal grace and salvation beside that advocated by Mr. Ballou? he says there are many—"The Mahomedan, Catholic, Calvinistic, and Arminian," &c. &c. This is the first time I was ever informed that those who believed in the above systems, ever believed or "pretended" to believe in universal salvation. Had not "Jerome" better acquaint himself more with those systems? If he should, I think he would find himself as much in an error respecting those systems, as he is respecting the doctrine of the restoration.

Mr. Editor—You say I have acknowledged that I was a *total* stranger to the work under consideration. *When* or *where* I ever made such an acknowledgment is unknown to me. I now tell you plainly, that I *am not*, nor *was not* a stranger to that work when I wrote my first communication. I had an opportunity of examining a considerable part of the manuscript, and I am not at all concerned but the work will answer my expectations. But for certain reasons, I thought proper to recommend it from a knowledge of the author's abilities, and not from a knowledge of the work. And in doing this, I have done no more than hundreds of others before me, one or two instances of which I named in my former communication, and many more might be named, if it were necessary.

L. M.

REMARKS.

In reply to the observations of our correspondent, "when or where he ever made such an acknowledgment" as that we mentioned in our former remarks, under date of April 14th, and which he informs us is *unknown* to him; we beg leave to refer him to the following language in his communication of the before mentioned date.—"I did not recommend it (*the anticipated book*.) from a knowledge of its contents, but from the acquaintance I have with the author's abilities"—This is the language from which we derived our authority for concluding that you had acknowledged your *non-acquaintance* with the intended publication. All with

CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY.

whom we have conversed upon the fair construction of your language, have been entirely of our opinion, as to its obvious meaning. If you did not intend to be so understood, the language seems, to us, to have been unfortunately chosen. Your declaration, that you have *seen* and *perused* a great part of the manuscript, rationally accounts for the recommendation which you gave: And had we been favoured with similar access to the manuscript we think very possible that we should have done the same. As we understand that the book is now in press, we shall withhold all further remarks, as to its merits, until it makes its appearance.

EDITOR.

Phila. Reformer and N. Y. Telescope.
Does the *Editor* of the *Reformer* profess to be *independent and impartial*? If so, why does he, when quoting an original communication from our paper, *conceal the name* of the paper, and say "From a *Providence, R. I. paper*"—when he is constantly in the habit of entering a regular credit to other papers? Or is he beginning to long after the dainties of orthodox popularity?

The *Editor* of the *N. Y. Telescope* will please inform us why he credited an original communication, which he copied from our paper, to an *English paper*?—*Ed.*

RELIGIOUS NOTICES.

A new Universalist *Meting-house* was lately erected in *Greene, (Me.)* An address was delivered by *Br. Benjamin Murray*, after which *Elder Pierce*, a *Baptist minister*, offered an appropriate prayer.

We also learn that another new *Meeting-house* is about to be erected by the *Universalists* in *Dover, N. H.*

ORDINATION.—*Rev. Daniel Wellman* was ordained at *Burch, (Vt.)* on the 14th of March last. Introductory prayer by *Rev. Mr. Whitcomb*. Sermon by *Rev. J. E. Palmer*, from *Titus iii. 8.* Consecrating prayer by *Rev. Mr. Colburn*. Right hand of fellowship by *Rev. J. Moore*. Delivering of the scriptures and charge, by *Rev. Mr. Palmer*. Concluding prayer by *Rev. Mr. Moore*.

NEW PUBLICATIONS.—We have received the first number of a new Universalist paper, entitled the *Evangelical Repository*, published at *Troy, N. Y.* by *Br. Lemuel Willis*. It is issued semi-monthly, on a half sheet of super royal paper, in octavo form, at \$1 per year in advance, or \$1.25 in 6 months.

We have likewise received several Nos. of another new Universalist paper, called the *Utica Magazine*, which is published at *Utica, N. Y.* every Saturday, on a half sheet of medium paper, in quarto form, at \$1.50 per year in advance, \$2 in 6 months, or \$2.50 at the end of the year.

The appearance of both papers is respect-

able, and we can but hope that they will meet with abundant patronage.

Subscriptions for either of the above, will be received at this office.

RELIGION.

Soft flow the verse to sweet religion given,
And the bright path which leads the mind to heaven,
Let flowers of pristine beauty strew the way,
And light resplendent, gild the Christian's day.

"My yoke is easy and my burden light,"
Said he who came to set weak mortals right.

The ways of wisdom lead the mind to peace,
And pleasant is the road her footsteps trace.

Hear then her counsel—shun her scoffer's seat,
Nor with polluted lips a brother greet.

Use no vain arts—let truth and humble love,
Guard all your words—your every act approve.

Wipe from the widow's eye the mantling tear,
And with kind actions helpless orphans cheer.

To all distress, extend the friendly hand,
And scatter blessings round thy native land.

When mortals suffer by acute disease
Give Christian consolation.—Strive to ease

Their troubled minds, by words of heavenly birth,
And in soft accents, whisper "peace on earth."

With Heaven's own promise rejoice the heart,
And to the foe perform a brother's part.

With mercy's tones the sons of misery bless,
And let compassion soften each distress.

So shall thy days in constant joys be past,
Shine ever bright—and be thy best last. C.

R. Inquirer.

Married,

In this town, on Wednesday evening last, by *Rev. Mr. Wilson*, *Mr. Edward Corey*, to *Miss Meliscent Perrin Gladding*, both of this town.

On Wednesday evening, by *Rev. Mr. Pickering*, *Mr. Esek Aldrich, Jr.* to *Miss Mary Spur Peck*, daughter of *Mr. Benj. Peck*, 2d, all of this town.

At Chepachet Village, in *Gloster*, on Thursday evening, 10th inst. by *Rev. Mr. Pickering*, *Mr. Robert W. Jenks*, of this town, formerly of *Boston, Mass.* to *Mrs. Fidelia Bradford*, daughter of *Amherst Kimball, Esq.* of the former place.

In Little-Compton, on Sunday evening last, *Mr. Pardon Simmons*, of this town, to *Miss Hannah Peckham*, of the former place.

In *Cumberland* by *Rev. Mr. Cutler*, *Mr. Arnold Allen*, of *Wrentham, Ms.* to *Miss Eliza Cook* of the former place.

Mr. William Jenks, of *Cumberland*, to *Miss Ruth Buffum*, of *Belham Ms.*

Mr. Benjamin King, of *Attleborough, Ms.* to *Miss Amey Miller*, of *Cumberland*.

Died,

In this town, on Sunday last, *Ahira*, infant son of *Capt. Edward Hall*, aged 6 months.

On Wednesday evening last, *Capt. Job Budlong*, in the 58th year of his age.

In *Pawtucket*, on Monday last, *Mr. Jonathan Niles Spencer*, in the 28th year of his age.

SECOND EDITION.

JUST PUBLISHED, and ready for sale at the Bookstores in market street; at the office of the *Christian Telescope*, and by *Samuel W. Wheeler*, *Westminster Street*, *Rev. Mr. Pickering's Discourse on Intemperance*; Price \$5 per hundred, 75 cts. per doz. 8 cents single. The rapid sale of the *First Edition* has made it necessary to publish a *second*, at a price which will probably secure their sale for gratuitous distribution.

NOTICE.

The Annual meeting of the First Universalist Society, for the choice of officers, will be holden on Monday Evening, 7th inst. at 7 o'clock, at the Chapel Vestry.

JACOB B. THURBER, Clerk.

May 5, 1827.

SCHOOL TICKETS,

Handsomely printed, in different colours, for sale at this office.

LIFE OF MURRAY,

Just received at No. 110 1-2, Westminster-street. Subscribers in this quarter, and others who may wish it, can be supplied by calling as above. *S. W. WHEELER.*

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Gratefully acknowledge past favors, and would respectfully inform the public, that they continue to execute in the neatest manner, and on the most reasonable terms, all kinds of

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They have large and handsome founts of **BOOK TYPES**, and by strict attention, feel assured they can give satisfaction.

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CHRISTIAN TELESCOPE.

A few sets of the 1st and 2d volumes, bound, may be had on application at this office.

TO SUBSCRIBERS.

Subscribers who are not regularly served with this paper, will confer a favour by giving notice to the publishers, or the printers. Those who are in want of missing numbers, can be supplied gratis, if called for soon.